

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Hill Cumorah and Monument

(See articles on pages 498 and 504)

*“ . . . And Moroni, clothed in glory
Crowns your visage old,
To reveal the ancient story
Written on your heart of gold. . . .”*

CROWNING CUMORAH'S BROW

By ELDER EARL J. GLADE

IN the presence of 3,000 Latter-day Saints and friends, on July 21, President Heber J. Grant dedicated the majestic Angel Moroni monument atop the Hill Cumorah. This inspiring tribute in enduring bronze is located on the highest eminence in the region contiguous to Palmyra in western New York state, the scene that is so rich in Latter-day Saint history and tradition.

Church dignitaries, government officials, missionaries, saints and friends had come from the far-reaches of the United States

to attend. Among the Church notables present were Presidents Heber J. Grant and David O. McKay of the First Presidency, Elders Rudger Clawson, George Albert Smith, Melvin J. Ballard and Charles A. Callis of the Council of the Twelve, Presiding Bishop Sylvester Q. Cannon and Dr. John Taylor of the Presidency of the Seventy. President Don B. Colton of the Eastern States mission conducted.

A rostrum, covered by a canopy, was erected on the side of the hill, from which the programme was delivered. Elaborate public address facilities brought everyone within easy earshot.

An eloquent address by President David O. McKay stressing the spiritual "denotation" and "connotation" of the monument showed masterly analysis and compelling logic as the historic service got under way.

Addresses were also delivered by Elders Rudger Clawson and George Albert Smith and Charles A. Callis.

The unveiling of the monument immediately prior to President Grant's dedicatory prayer was inspiring. As

the folds of the shroud dropped from the majestic shaft and from the robed figure of the Angel Moroni it supports, the scene took on an impressiveness which was the subject of much appreciative remark. The exquisite playing of four missionary trumpeters of the "Nephite Lamentation" and "An Angel from on High," from the base of the monument, as well as other inspiring music by such artistes as Rulon Y. Robinson, Margaret Romaine and Edwin F. Tout, had also given a beautiful setting to this historic procedure.

A high spot in the services was reached in the afternoon, as Judge S. Nelson Sawyer, a venerable resident of Palmyra, recounted how bitter he and various of his fellow citizens at one time had been toward the Latter-day Saints, but how changed the sentiment is today. With brilliant eloquence, he told of his

About the Author

THIS inspiring article on an inspiring occasion was written especially for the *Millennial Star* by Elder Earl J. Glade, who witnessed the recent memorable unveiling of the Angel Moroni monument. Elder Glade is managing director of KSL in Salt Lake City, one of America's most powerful radio broadcasting stations.

The world-famous Tabernacle choir broadcasts presented each Sunday over the facilities of the Columbia international network were conceived by the author, who also has made arrangements for a number of Gospel radio sermons.

appreciation that the Church had come back to Palmyra to mark for the ages a spot which had already been hallowed by what had happened there. President Grant, with fine spiritual militance, followed Judge Sawyer's lead, first with an appreciation of the kindness and cordiality of New York residents toward members of the Church and then with a graphic recital of what the saints had gone through to gain the recognition they enjoy today.

According to Bishop Sylvester Q. Cannon, who also addressed the gathering, the Church intends to do a considerable amount of building on and beautifying of the premises at Hill Cumorah.

In the evening, the Angel Moroni monument is flood-lighted, a feature that is permanent and that adds much to the impressiveness of the historic setting. Approached southbound on the road to Manchester, New York, this majestic bronze figure on the fine angular shaft of granite presents an appeal that is thrilling.

The entire area, with its rolling verdant hills and numerous lakes offers a setting for the monument that could hardly be excelled, if equalled.

One of the striking musical features of the programme was the presentation through specially prepared transcriptions of the Salt Lake Tabernacle choir and organ music. These fine recordings were made in New York City from the radio broadcasts of the choir and organ presented in Salt Lake City. These programmes are carried each Sunday by a network of

Press Attitude

LEADING newspapers of Rochester, one of the largest cities in America's most populous state, published detailed reports and pictures on their front pages regarding the unveiling of the Angel Moroni monument.

The *Democrat Chronicle* alone published a half page of photographs on the occasion, and the *Sunday American* and the *Journal* printed a series of fair and favourable articles on the history of the Church and its teachings.

74 of the most powerful radio stations in the United States and Canada.

Stirring, indeed, were the meetings of the missionaries in the Sacred Grove near the Joseph Smith farm on the following days. Hundreds were in attendance. Rarely has the opportunity for spiritual energizing been more propitious. Attended by numerous of the general authorities of the Church as well as by mission presidents, missionaries and their friends and relatives, in a setting of incomparable beauty and rich in historic tradition, the testimonies borne were freighted with a spirit and a logic that were deeply satisfying. It was evident, indeed, that the erection of the monument on the hill where the visit of the angelic visitor to the boy prophet took place, had been highly impressive.

One of the outstanding features attendant upon the erection of the monument and its unveiling has been the spirit of sincere cordiality and genuine friendliness which has characterized the attitude of the citizens of northern New York State. There has been no patronizing condescension on their part, but a profound respect which has been literally won by the Latter-day Saints

through their efforts in building a vast economic empire in Western America as well as by the inspiring growth of the Church as a potent spiritual organization. One frequently heard from strangers such remarks as, "Well, it is apparent that these folk have *something*."

The attention given the erection and unveiling of the monument by the American press has been liberal and cordial. The *Rochester Journal* and the *Rochester Democrat and Chronicle* have been especially conspicuous in this connection.

Sound films of the dedication were made by the leading American companies for distribution throughout the theatres of the country.

HOW TO GO STRAIGHT?

By ELDER J. M. SJODAHL

HOW to go straight?

Somewhere I have heard the little story retold.

Once upon a time, on a fine winter day, boys were playing upon the shore of a small lake in the park. The surface of the lake was a vast ice floor. And it was covered with a glistening carpet of pure snow.

The boys presently were engaged in a nice competition. They were crossing the lake to see who could get to the other shore in the shortest time, walking and making the straightest line in the snow.

When looking back from the other side, they found that to walk fast and straight is not an easy task. Their tracks showed that there was only one really straight line. Those who had made the other lines had all crossed and re-crossed the imaginary line several times. Only one was almost perfectly straight.

With curiosity the boys asked, "How did you do it?"

The answer was, "As I started, I fixed my eyes on this beautiful tree on this shore, and as I walked, I never took my eyes from it. I walked straight to it."

That is the secret of walking straight. Have a goal to walk to. Select an ideal. Keep the eye on it always.

The Apostle Paul must have had that thought in view when he wrote:

One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3: 13, 14.)

His goal was to obtain that power by which our Lord became the victor over sufferings and death, and could rise in glory from the dead. "If," Paul says, "by any means I may attain unto the resurrection of the dead" (Philippians 3: 11), as Christ had done.

Not the general resurrection of the dead, but the first resurrection of the just.

This was his goal. Anyone who will make this his object in view throughout life will never go far astray. Through the power of our Lord, he will be able to go straight.—(From *Deseret News*.)

THREE SURPRISES

By Katherine L. M. Horner

"IT'S no use, President Dakin. I can't stand them any longer. Either I'll tell those three girls to stop coming or you will have to find a new Beekeeper."

Those words fell from the twisted lips of young Nancy May, whose pretty brown eyes had become dampened with tears.

The branch president paused, and then smiled kindly, "You asked these girls to come. You can't turn them away now."

"But I never thought when I went out tracting for Bee-Hive girls that this would be the result," dark-haired Nancy retorted. "For six weeks those girls have attended and for six weeks we have not been able to accomplish a thing. You can't realize what a disappointment it has been to Rintha Naylor, my assistant, and me. You see, these girls come from the milling section of town."

"You must be patient. Things will be better in a little while," President Dakin encouraged her.

"We were far better off with our swarm of four girls," Nancy replied. "If the other girls would only improve—but they don't! They are rude and noisy and haven't a bit of refinement. All they do is laugh and giggle and tease one another. And what is worse, they are influencing Beth, Margery and Ann. I have tried to restore order in the meetings. I have tried to be kind to them, but it always results in an outburst of temper from those three—Florence Bates, Violet Benson and Ruth Layson."

"Still, you can't turn them away, Nancy," President Dakin answered. "If you do, you will probably embitter them toward the Gospel forever. They are your responsibility. Remember the words of the Master, 'Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me.'"

"But what can I do?" Nancy insisted. "They don't take the slightest notice of me."

"Go home and pray about it," President Dakin counselled her. "The Lord will show you a way to reach their hearts if you will but do your part."

Gathering Honey

BEE-HIVE GIRLS throughout the world are commemorating this year the twentieth anniversary of the founding of their organization in the Young Women's Mutual Improvement Association of the Church.

This delightful little story depicting the benefits of "gathering honey" was written for the *Millennial Star* by Sister Katherine L. M. Horner of London, first Beekeeper of the British mission and now president of the Mission Y.W.M.I.A. Since its inception in 1915, the Bee-Hive membership has grown until it now includes 20,000 girls. Organized on a mission-wide basis in 1933, the Bee-Hive in Britain now comprises 40 swarms, including girls between the ages of 12 and 17 years. Sister Rose B. Bailey of Sheffield is the present Mission Beekeeper.

Nancy thanked the branch president, and, leaving the branch hall, joined Rintha. As they walked home that night they talked of methods for making the work more worthwhile. But somehow they couldn't seem to think of a solution.

Before retiring to bed that night Nancy offered a fervent prayer to her Heavenly Father. She asked Him for strength to meet her task and for wisdom in dealing with her Bee-Hive girls.

Refreshed, Nancy arose from bed in the morning with renewed vigour. Breakfast time came, and as she sat at the table with her mother, she asked her for advice regarding her problem.

Her mother remained silent for a moment, and then an idea struck her. "I'll tell you. Why not invite those three girls here to supper next Saturday? You can probably get nearer to them here, and we shall find some way of making them realize what joy can come through the Bee-Hive work."

SATURDAY morning found Nancy up early making arrangements for the evening. She must finish her preparations before breakfast, for she had a long day ahead at the shop.

Evening came, and at 6:30 p.m. Ruth, Violet and Florence arrived at the pretty May cottage. They were given a hearty welcome by Nancy. But the visitors seemed somewhat uneasy. They seemed aware of their untidy clothes and soiled shoes in the spotlessly clean dining room.

But Nancy did not give them much time to think of their predicament. "I do hope you will have a good time, girls," she said to them, taking them upstairs to remove their rain coats. "It was certainly good of you to come."

"We don't often get invited out anywhere," Violet was brave enough to reply. "We were glad to come."

As Nancy opened her bedroom door there was a chorus of "Ohs!"

"Isn't it pretty," exclaimed Ruth admiringly. "It must have cost a lot of money. Look at those lovely blue curtains. Don't they look expensive?"

"Oh, they were quite cheap," responded Nancy cheerily. "I bought the muslin at a sale—and the ribbon, too."

"And look at this blue cover on the bed, will you?" chimed in Violet. "And the—What are they worked on it? Snowdrops? You didn't do that did you?"

"Guilty again," admitted Nancy. "It's just made of blue sateen and I worked the snowdrops on because they are what I chose for my Bee-Hive symbol. You see, they symbolize Hope."

"How did you get everything to match?" enquired Florence. "Oh, look at this? What do you call it?"

"That's a Duchesse set," Nancy answered. "I crocheted that and saved a piece of my blue sateen for a background for it. That's why it looks so nice. I managed to get everything to match because I did everything in here myself. It was so much fun."

"But the door and this chair and this stuff on the walls—why it matches as well," remarked Florence. "You couldn't have done that yourself?"

"But I did," replied Nancy. "And it cost so little. This was just an old wooden chair and I bought some paint and decorated it myself. I also put the paint brush to this door, and lined the

bordering panels with blue paint. Doing the walls was the hardest part of all, but, as you can see, it was worth it."

"I'd never thought of doing such a thing," Ruth exclaimed.

"I suppose I wouldn't have either," explained Nancy, "if it hadn't been for the Bee-Hive."

"Bee-Hive? What do you mean?" asked Violet, rather startled.

"Why I learned to do all this through the Bee-Hive. I gained quite a few seals toward rank through doing this. That's the best of Bee-Hive. You not only learn how to do things but you get awards for doing them. It makes one ambitious."

"We didn't know that you learned things like this in the Bee-Hive," Ruth asserted. "It must be interesting."

"Well, girls, let's go down and see my garden box," laughed Nancy.

"What's that?" asked Ruth as they descended the stairs.

"You come and see!"

AS they walked outside the back doorway, Mrs. May came in and Nancy introduced her to the girls. After she had gone inside all the girls remarked how sweet she looked.

"She is the sweetest little mother in all the world," Nancy agreed.

Extremely small, the yard at the back of the house was neatly tiled. It was clearly impossible to grow anything there and so Nancy had made what she called a garden box.

"Those flowers—aren't they beautiful," Ruth broke the temporary silence. "I just love pansies."

"You do have some good ideas," Florence said. "I suppose you are going to tell us that you learned to do this in Bee-Hive?"

"Well, as a matter of fact I did," Nancy answered. "I was always sorry not to have a garden because I do love flowers. Then one day at Bee-Hive we were told that if we didn't have a garden, we could still have flowers, and this is the result." She picked some of the pansies and formed a buttonhole for each girl.

"Pansies are for Thoughts, girls," Nancy continued, "so when you look at these tomorrow remember I am thinking of you."

They walked back into the house and Nancy called to her mother to tell her that they were ready for "tea." She escorted the girls into the front room and told them to make themselves at home while she made some chocolate for them. The cover had been daintily placed on the table with a vase of pansies in the center.

Florence looked at her two girl friends and then exclaimed, "You know, I feel mean. There must be something in that Bee-Hive after all. There must be something in that religion to make these people so nice and clean. They aren't any better off than we are. I'm going to tell Nancy I'm sorry."

"Me too," Violet added.

"And me," echoed Ruth. "I thought it was a huge joke to disturb their meeting. I didn't realize they learned things like this. I'm going to try to learn in the future. Maybe she will tell us all about it tonight if we ask."

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THURSDAY, AUGUST 8, 1935

EDITORIAL

THE HILL CUMORAH MONUMENT

PERHAPS the most remarkable monument in all America was dedicated on Sunday, July 21, 1935. This was on the Hill Cumorah, located in Ontario county in the western part of the state of New York. It was dedicated by President Heber J. Grant of the Church of Jesus Christ of Latter-day Saints. This monument commemorates the coming forth of the Book of Mormon through the instrumentality of a heavenly being, the Angel Moroni, and the power of God.

The story of what the Book of Mormon is and the miraculous manner of how it came forth into the English language is known, at least in outline, by every one who has heard the message of Mormonism. This story is exceedingly strange and fascinating. It is so miraculous that this critical, unbelieving world refuses to accept it. But the truth or falsity of the claim is not dependent upon its popular acceptance or rejection. Men rejected Kepler's explanation of the solar system and Columbus' claim that the earth is round. Nevertheless the explanation and the claim were correct. Through a misunderstanding of scripture, learned men taught that it was fallacious to believe in the rotundity of the earth. Thus the minds of men were darkened to the truth.

Similarly, learned men taught in Joseph Smith's day and they teach in this that the canon of scripture is full and the heavens are closed to further revelations of God's will to men on the earth. Heavenly visions and revelations and holy angels ceased to function with the crucifixion of Jesus and the death of His apostles. In these matters the minds of modern men have been and are still darkened. That is why the marvellous story associated with the Book of Mormon is rejected. Nevertheless this story is true and its rejection will yet rise to condemn those who do not receive it. Such is the justice of God, for the book itself gives a simple test by which, if applied, anyone may know whether the book is genuine or spurious. (Book of Mormon 520: 4.)

We said Cumorah's monument is the most remarkable one in America. Why? Because it commemorates the appearance of the most marvellous book in the English language—marvellous because of its miraculous associations. So far as we know, no

claims of the miraculous are made for the coming forth of any other book in the language. These claims put the Book of Mormon in a class by itself. And what of these claims? This can be truthfully said: they are either true or false. If false, the monument publishes far and wide the child-like credulity of the Mormon people; but if they are true, then what?

This period in human history is sometimes called the age of science. One characteristic of the spirit of science is that of the open-mind—a refusal to pass judgment until all the evidence is in, until all the witnesses have been examined. Further, even then the doors remain open for the admission of any new evidence that may be discovered. Open-mindedness is largely responsible for the progress of modern science. But there is no assertion that all scientists are open-minded. In fact, some of them are narrow and dogmatic in their views, just as some Christians are dishonest and intolerant. It is apparent that there is but one proper attitude for the world to take relative to the claims of genuineness of the Book of Mormon—the attitude of the open mind.

The monument is perhaps one of the finest publicity achievements of the Church. Like a sentinel it crowns the noble hill on which it was erected and stands as an enduring challenge to all the world to examine the story of the Book of Mormon. It proclaims the confidence of the Church in the genuineness of the Book and, in effect, asserts the willingness of the Church to stand or fall on the question of genuineness. It will receive an increasing amount of attention with the passing of the years. Modest in proportions, its publicity will far outrank its size. It is one of the newer means that the Church is developing of proclaiming its message. Will it not also be one of the most effective? Is the Book of Mormon not destined to be one of the most widely read books of modern times? No one engaged in proclaiming the message of Mormonism should fail to call to his aid the help of this wonderful book.—JOSEPH F. MERRILL.

GRATIFICATION AND GLORIFICATION

THERE are two directions in the moral realm. These divergent courses may be labeled respectively “gratification” and “glorification.” If we think of nothing as better than self we will live for selfish gratification. If we recognize some one as infinitely above self we will be led to glorify Him.

Out of the awe-inspiring consciousness that beyond all and above all there is One who is infinitely lovely and perfectly holy, comes the solemn thought-guarding and act-controlling love for God. Only this abiding love for the Father of all, which religion alone invokes in our hearts, can tame our turbulence, curb our passions, hold in check our appetites, subdue our greed, and mellow our malice to loving kindness.—ELDER NEPHI JENSEN.

"THAT WHICH I HAVE WRITTEN IS TRUE"

A Story of the Book of Mormon and a Boy's Testimony

IT was in the late nineties. Down the cobbled streets of an old Kentish town a spindly-legged, raven-haired boy of the paper mills wearily trudged. The youthful wrinkles of his peaked face told a story of sorrow.

Fifteen-year-old Dan was recovering from the effects of a severe attack of diphtheria and the shock of his father's sudden death. The passing of the Methodist lay preacher had widowed a mother of 16 children, two of whom remained at home. They were Dan and his little sister, Edith May. Dan was his mother's main support. May helped her mother in their humble dress-making business.

Stumbling homeward after a hard day at the machine in one of Sittingbourne's paper mills, Dan paused at a bookseller's shop. Books were Dan's closest companions. He had inherited a fondness for reading from his father.

"And how are you today, my boy," the kindly faced old bookseller greeted his little friend.

"Better, thanks, Mr. Simonds," the mill boy replied. "I just wanted to look at some of your old books." He began to browse over the dusty shelves. It was part of his daily routine to stop at the shop.

"You seem to be studying theology," the bookseller turned to Dan. "I think I have a book here that might interest you." His wizened hands reached for a fairly large book bound in black cloth. It looked something like a Bible.

"That is the Book of Mormon," the old gentleman explained. "I'm sure you'll find it interesting. It will give you something to think about."

Dan thumbed through the pages of the volume. "How much does it cost?" he enquired.

"Five shillings."

"Bnt, you see, Mr. Simonds, I am making only eight shillings a week at the mill," the boy complained. "I don't believe my mother could afford to let me pay that much for a book."

"Well, I'll tell you what I'll do, Dan," the bookseller smiled. "I'll let you borrow the book. I would like to see you read it."

Dan thanked the bookseller, and, after a brief chat over the bookshelves, returned home.

After the evening chores were done, Dan slipped upstairs to his bedroom. He lighted the flickering paraffin lamp and plunged into the contents of his newly acquired book. It caught his interest from the start. He was fascinated with the story of a prophet who, at the command of the Lord, left his home and riches in Jerusalem and with his family set out into the wilderness. This man, Lehi, became a favourite character of the youthful mill worker from the start. He compared his life of devotion with that of Abraham, who also left his wealth behind to follow the Lord.

Dan read a good deal of the contents that first evening. The book, incidentally, was an early edition and was not set off in verses as copies are today.

Each night he retired to his room and in the quivering glow of his oil lamp prayerfully continued his reading of the story of the Book of Mormon. Dan had no father to approach for advice, but he found comfort and counsel in the words of Lehi, in his old age, to his sons :

Adam fell that men might be; and men are, that they might have joy. . . . And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit; and not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring to hell, and he may reign over you in his own kingdom. (2 Nephi 2: 25-29.)

Dan had never found a book which was quite so interesting to him. He was not satisfied with a mere reading of its narrative about a people who fled out of Jerusalem and migrated to what is now the American continent. He wanted a record for himself. And so he began the tedious and toilsome task of copying the story with pen and ink. For two and one-half years he copied page after page in the eventide of almost every day. Sometimes his study was stopped by his kind mother, who feared he was not getting enough sleep. But it was a joy to him, for he was making a personal record of the "stick of Joseph." While most youths his age were occupying themselves with play and pranks, he went on with his work in his bedroom—like a young Luther, a Milton or a Lincoln. When he finished his task he had written with his own hand the entire Book of Mormon, with the exception of some detailed parts relating Nephite-Lamanite wars.

IN the course of his work, Dan continued his visits to the old bookseller, who one day invited him to attend a branch meeting of the Church of Jesus Christ of Latter-day Saints in Sittingbourne. This visit with the little gathering in a second-storey hall on old Pembury street provided a new impetus to Dan's already intense interest in the Gospel to which the Book of Mormon had introduced him. He continued to investigate, and eventually gave up his circuits as a youthful lay preacher in the Methodist church.

And then on October 16, 1908 as a young man 22 years of age Dan was baptized into the restored Church in historic old "Deseret," which had served as headquarters for London saints for several years. Dan's mother had passed beyond the veil, but not long after his younger sister, Edith May, was baptized. She grew into womanhood and brought her husband into the Church and now has a choice Latter-day Saint family in Toronto, Canada.

Today Dan is President Ambrose R. Winch of Gravesend branch in London district, who relates the foregoing story of how he received the message of the Gospel. Brother Winch's wife, Adelaide Horden Winch, and their three children, Adelaide Sarah Ann, Lydia May and Frank Thomas, are all active branch members. Brother Winch still delights in telling the stories of Lehi, one of his favourite scriptural characters. His admiration for this American prophet in sacrificing all and obeying the command of the Lord has been deeply ingrained into his own life, which is itself an epitome of devotion.

In the closing chapter of the Book of Mormon, the Prophet Moroni wrote concerning the record he left :

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are true ; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And God shall show unto you, that that which I have written is true. (Moroni 10 : 4, 5, 29).

The story of Brother Winch's conversion is a literal fulfillment of that prophetic promise of the last surviving Nephite.—
WENDELL J. ASHTON.

NEWS OF THE CHURCH IN THE WORLD

Leading officials of Sydney, Australia, including the mayor and the American consul, were guests at a recent banquet conducted in the large seaport city by the Church under the direction of President Clarence H. Tingey of the Australian mission. Four hundred persons, half of whom were non-members, attended the occasion. In the past seven years the membership of the Australian mission has increased 40 per cent.

Missionaries to the Central States mission of the Church are two full blood Red Indians. Elders Moroni Timbimboo and Henry Woonsook, who were recently set apart for their labours at the Church offices in Salt Lake City. Believed to be the first full blood Indians called as regular travelling elders of the restored Church, they are counsellors in the Washakie ward bishopric of the Malad stake. They will preach the Gospel among the Indians of the Fort Peck reservation in North and South Dakota.

Maoris from New Zealand, 13 in number, 12 of whom are chieftains of their land, recently travelled 4,000 miles from their homes to do temple work in the Latter-day Saint temple in Laie, Hawaii. There they were met by Presidents Heber J. Grant and J. Reuben Clark, who were at the islands at the time to effect the organization of a new stake of the Church there. The Associated Press, largest newspaper syndicate in the world,

carried a long story on the Maoris' journey, concluding thusly : "Old tribal prophets, according to Mr. Taurima (leader of the group), predicted their religion would come from the east and would be signified by the raising of the hands. Later, when the Mormon missionaries arrived in New Zealand bringing a message of peace to the rugged, warlike Maoris they won many converts because their first approach was to raise their hands in prayer, thus carrying out the prophecies, Mr. Taurima said."

Beloved member of the general board of the Relief Society for 24 years, Sister Sarah Murphy McLelland has resigned her position because of ill health. Sister McLelland has been an active worker in the auxiliaries of the Church all her life, and has fulfilled a mission to the Central States. Her father, Bishop Thomas McClelland, a stone-cutter, helped in the building of the Nauvoo and Salt Lake temples.

Deputy chief scout executive of the National Council of Boy Scouts of America, Dr. George Fisher, was delegated by the Chief Executive James E. West to attend the June conference of M. I. A. in Salt Lake City. Dr. Fisher assisted in introducing the new "Explorer Scout" programme for Scouts 14 years of age and older. He spoke at three of the M. I. A. sessions, his last address being in the Tabernacle.

THREE SURPRISES

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Nancy and her mother brought in the refreshments, and led a merry conversation over the table, despite such minor accidents as Ruth's upsetting her chocolate on the clean cloth and Florence's knocking her cake on the floor. The guests seemed to admire the polite manner in which their hostesses acted at the table.

"I wish you would tell us more about the Bee-Hive," Violet requested after the dishes had been cleared away. Her face coloured slightly, and then she continued, "We would all like to say we are sorry for what we have done. We will try to do better if you will help us."

Nancy's mother left the room, leaving her to talk with her girls alone. Then Nancy proceeded to explain all about the different things to be learned in the class. She told them that the purpose of the organization was to perfect womanhood. She also explained what fun they could have on picnics, at socials and especially at swarm days, when they showed others what "honey" they had gathered and stored in their "cells."

As the girls proceeded homeward, there was a look of rejuvenation written upon their faces. They discussed with each other the methods they might use in making each other better Bee-Hive girls.

Meanwhile Nancy knelt down upon her knees and thanked her Heavenly Father for the joy of the day.

THERE was a feeling of joy and expectancy in the air. More than a hundred persons sat quietly in the hall in which twelve months previous Beekeeper Nancy May stood asking her branch president for her release. The hall was decorated with festoons of blue, brown and gold—the Bee-Hive colours. It was the Swarm Day of the Honey Bee swarm.

The curtain was drawn, and the group of smiling Bee-Hive girls stood in formation singing one of their songs—"The Call of Womanhood." The swarm had grown. There were ten girls now instead of the original four.

Then Beekeeper Nancy May stepped out in front to announce the programme. "The first number on the programme," she said, "will be a play entitled 'The Spirit of the Hive.'"

After the play, the next number was announced: "And now we shall have a recitation of a poem from Florence Bates, who composed it herself."

Then the first aid contest was conducted and Violet Benson was declared the winner. A talk on "What the Bee-Hive Has Done for Me" was given by Ann Geddes, and the girls staged another play, "Feel Joy," composed by Rinthia Naylor, who some day aspired to be a playwright. Beth Hoggan told a story describing the wonders of nature, and then the girls went through their swarm exercises.

Climaxing the programme, Beekeeper Nancy May presented the awards, and in so doing did not forget to tell the audience that the hall had been decorated by Ruth Layson, who had also painted the Bee-Hive with the Queen Bee resting on top.

Nearly every one lingered after the programme was completed, congratulating the girls and their Beekeeper.

Ann rushed up to Violet. "Can you imagine? Isn't there a wonderful crowd here tonight. It's hard to believe, isn't it?"

"Yes, and my mother came, too," replied Violet. "It is the first time she has been here to the hall."

"But I think I'm the happiest of all," Ruth joined in. "My mother and dad and I are going to be baptized in two weeks." She turned to Sister May, "Yes, and it's all through you and the Bee-Hive."

"Thank you all so much, girls," Nancy choked out the words. Tears of joy welled in her eyes. "We must not forget to thank Rinthia, too, for she has always been ready to help and support me. But most of all we must thank our Heavenly Father. You have all grown in grace and intelligence, and I feel sure that the Lord is pleased with you."

OF CURRENT INTEREST

Longevity—Celebrating recently his 100th birthday anniversary, Mr. Ruiter Sholl of Margate has never smoked nor drunk alcoholic liquor, a *Daily Express* article said. Among his birthday gifts was a message of congratulations from the King.

Genius—In an article entitled "The Distribution of English Genius Overseas" by A. Wyatt Tilby in *The Nineteenth Century* magazine (June, 1935) statistics are given showing the number of *Encyclopaedia Britannica* English geniuses in different parts of the world. In the course of the discussion of these persons in America, this statement is made: "Apart, however, from Utah—which stands surprisingly high with six distinguished names—no other western state has more than one; and several of the newer states—Oklahoma, Arizona, Nevada, Wyoming, New Mexico, and (rather unexpectedly) Washington and both the Dakotas—are not represented at all." The article showed that a century ago there were only 10,000,000 English-speaking people outside the British isles—more than 9,000,000 of whom were in the United States—as against 20,000,000 English-speaking people at home, while today the population of the British Isles is 50,000,000 as compared to a white population in the United States and the British Dominions of over 130,000,000.

Intoxication—A special committee of the British Medical association, including Dr. Isaac Jones, chief medical officer of Metropolitan Police, and Dr. P. B. Spurgin, Metropolitan Police surgeon, has recently completed a comprehensive report on the part played by alcohol in road accidents. The committee concluded, after intricate tests, that "not one of Britain's two and a half million drivers should consume alcoholic drinks, even in small amounts, when about to drive." (*Daily Express*, July 26.) They found that a "drink" diminished attention and control, affected reasoning adversely, and produced a tendency to think, mistakenly, that you are driving with more than usual skill. "Alcohol leads many persons to make rapid decisions and to take risks less judiciously than they would otherwise do."

Toys—Selection of toys for babies is of prime importance, according to Dr. Charlotte Bühler of Vienna, Europe's foremost expert on infant psychology. She points out that toys should not be too complicated for babies, for they hinder the attempts of the brain to control the hands. She suggests this sequence of toys; four months: a simple rattle; six months, a rubber ball; seven months, a double-headed rattle and ball; eight months, a bell, and nine months, hollow building blocks.

FROM THE MISSION FIELD

Arrivals—Arriving in London July 23, Elders Stanley H. Heal and William R. Firmage of Provo were assigned to Birmingham and Scottish districts, respectively, and Elder Evan Arthur of Salt Lake City was assigned to Welsh district.

Transfers—Elder Eugene T. Pin-gree was transferred from Scottish to Birmingham district July 31.

Elder Ira A. Newsome was transferred from Birmingham to Welsh district July 31.

Releases—Elder John Rowell was honourably released July 18, having laboured in Scottish, Liverpool and Welsh districts.

Elder Joseph Fielding Smith Jr. was honourably released July 27, having laboured in Leeds and Liverpool districts. He served as district president and supervising elder of the latter district.

Elder Albert P. Smoot was honourably released August 1, having laboured in Ulster, Portsmouth and Scottish districts. He was district president and supervising elder of Scottish district for several months and assisted with the Mission's American Indian programme.

Elder Ralph J. Wheelwright, who has laboured in Scottish, Leeds and Birmingham districts, was honourably released August 1.

Elder Ralph J. Pomeroy, who has laboured in Newcastle, Welsh and Liverpool districts, was honourably released August 1.

Doings in the Districts: Birmingham—At ceremonies conducted

in Kidderminster branch chapel Sunday, July 7, Sister Evelyn May Handley was baptized by Elder Fielding S. Barlow and confirmed by Elder Alma N. Porter, and Margaret Taylor was baptized by Elder Barlow and confirmed by Elder Bertram T. Willis.

Birmingham district elders' quartet provided the programme of the Kidderminster Regnall league meeting Monday, July 22. Elder Elvon G. Jackson lectured on "The History of Mor-

monism," and the quartet, composed of Elders Jackson, Gilbert R. Langton, Alma N. Porter, J. Sterling Astin, sang several Latter-day Saint hymns. The quartet, directed by Elder Bertram T. Willis, is providing programmes for several cottage meetings in the vicinity of Kidderminster.

M Men All

EIGHTEEN young men of Durham county have recently taken the M Men pledge and organized a club in the Middlesbrough branch of Newcastle district. Officers elected included Harry Battle, president; Leslie Bennett, vice-president; Albert Atkinson, secretary-treasurer, and Stanley Dunn, sports manager.

All of these M Men were introduced to the work through softball. Assisting them in organizing have been Elders John A. Marcroft, John R. Henderson and Clair M. Aldrich.

The annual outing of Nuneaton branch Sunday School was held at Drayton manor, one time home of Sir Robert Peel, eminent statesman, Saturday, July 20. Surrounded by beautiful gardens, groves and a bathing pool, children enjoyed games and refreshments.

Manchester—Sister Blanche Jackson of Hyde branch, finalist in the national Cotton Queen contest, crowned Sister Emily Whitely as Rose Queen of Hyde branch as the feature of a programme presented in the branch hall, Saturday, July 13, by the Sunday School and Primary. Then Sister Whitely presented Sister Blanche Jackson, who also won the "Musical Conse-

quences" competition, and Sister Alice Jackson, the retiring Rose Queen, with an umbrella and fountain pen, respectively, in behalf of the branch. Children presented a play, "A Very Lame Dog," and the Bluebird dance.

Primary children of Hyde branch were entertained at the home of the Primary supervisor, Sister Sarah Allsop, Saturday, July 20. Games and a "wisdom tea" provided an interesting afternoon.

Welsh — Commemorating the anniversary of the entrance of the Latter-day Saint Pioneers into Salt Lake valley, saints and friends of Welsh district enjoyed a day of festivity, Wednesday, July 24. The activities included a hike to old Groto in beautiful Pontypool natural park, a softball game, community singing and a delicious lunch. Special guests were Brother and Sister Allen Warrett of Price, Utah and Sister Ellen Wheat and her daughter, Barbara, of Salt Lake City, who are visiting in Wales.

Norwich—Thurlton branch held its semi-annual conference in the branch hall, Sunday, June 30, under the direction of Branch President C. Fairhead and his counsellor, Brother A. Knights. Speakers included Supervising Elder Walter J. Eldredge, District President A. Burrell and his counsellor, Brother John F. Cook.

Denton's Farm, Blundeston was the scene of the annual outing of Lowestoft branch Sunday School, Thursday, July 11. Approximately

70 persons participated in the games, races, sports and luncheon. Brother Henry Daniels of the Sunday School superintendency was in charge.

London—More than fifty children frolicked in games and races at the North London Primary outing at Folly Farm, Saturday, July 27. The affair was directed by Sisters Alice Willmott, Cordelia Hill and Gladys Sparks and Brother Albert H. Willmott. Sister Mildred Poole, district Primary supervisor, was a special guest. She presented North London with a prize of ten shillings for winning first place in the district funds contest.

North London branch Y. W. M. I. A. celebrated its annual Mothers' and Daughters' Day outing at Chingford, Saturday, July 20. "Tea" was served at the home of Sister Mary Poole, Y. W. M. I. A. president, and then the group proceeded to the home of Sister Celia Willmott, where the evening was spent in games and song.

Sheffield—The M Men Softball league is now functioning in Sheffield district, with increased interest at each game. The league fixture began Saturday, July 27, in Concord park, Sheffield, with Sheffield branch defeating Barnsley before a large crowd, 18-13. Following the game, the players, most of whom were attracted to the game in the parks, were served "tea" in the branch hall by the Relief Society. A Sunday school dance followed in the evening.

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